

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

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EDITORIAL NOTES.

WE READ IN ISAIAH I: 18, "THOUGH
your sins be as scarlet, they shall be
white as snow; though they be red like
crimson, they shall be as wool." How
can this be? By the power of God
through Christ alone, not by the abso-
lution of Pope, bishop or priest.

FATHER MOTTE, WHOSE RENUNCIATION
of Romanism appears in next page, has
been our guest for the last two months,
and has spoken several times at the
Reformed Catholic services in Masonic
Temple with convincing power and
evidence of true conversion. Next
month we shall publish the "faculties"
and "dispensations" he received at his
ordination to the priesthood.

FATHER MCGLYNN'S BRILLIANT ORA-
tion on "The Public Schools and Their
Enemies" will take half an hour to
read, but the time will be well spent
by our readers. We do not like long
articles, either in THE CONVERTED
CATHOLIC or elsewhere, but this grand
oration should not be cut down or
passed by. If it could be read by every
Roman Catholic in the United States,
it would be a powerful check to the
growth of the inefficient un-American

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parochial schools and the work of the Jesuits in this country. If our readers desire it, we will issue this noble defense of the public schools and scathing exposure of the sham parochial schools in tract form for general distribution. All who wish for copies at two cents each will please let us know at once.

THE BUILDING FUND OF CHRIST'S MISSION (for the conversion of Roman Catholics), has reached the sum of \$1,500. A few more generous contributions will swell it to \$2,000, and then the rich people will fall into line. When they see what those who are not rich are doing they will help. Our good treasurer, Mrs. William Campbell, deserves all praise for her energy and Christian perseverance. When all the departments of this work for the conversion of Roman Catholics are concentrated in one building, much more can be done than at present with our scattered forces, and there will be a great saving of expenses. Rent for Masonic Temple, for an office in the Bible House, and for living apartments is eating up all our resources. A building for all the purposes of our work will save all that.

New Edition of a Great Work.

"THE PAPACY; ITS HISTORY, DOGMAS, GENIUS AND PROSPECTS," by Rev. J. A. Wylie, LL. D., Edinburgh, Scotland. For the last ten years we have had occasion to read many books on this subject, good, bad, and indifferent. This work by Dr. Wylie is one of the best. The extract on page 113 shows the author's style and mode of treatment. A new edition of the work has been issued at the low price of \$1.25. It is a large volume of nearly 600 pages. We hope it will have a wide circulation.

Father Motte Renounces Romanism.

DEAR FATHER O'CONNOR:—I was born in France of Roman Catholic parents, and educated for the priesthood according to the teachings of that Church. I was ordained a priest after my studies in the Seminary of Gap, France, and would be a priest still if I had not witnessed so many inconsistencies, wrongful acts and bad examples in the Church of Rome. If I have broken the bondage of the Pope, it was only to follow Christ as my Saviour and my God, and to save my soul, which I could not do in the Church of Rome. Years ago while reading the Scriptures and some ancient and modern works on the authority of the Roman Catholic Church, and the authenticity of its religion, I could not find satisfactory proofs of the following doctrines:

Invocation of Saints, Purgatory, Indulgences, Transubstantiation, Auricular Confession, Infallibility of the Pope, Immaculate Conception of the Virgin Mary, and the Sacrifice of the Mass and Prayers in a language unknown to the people, which ninety-nine out of a hundred accept as a substitute for the preaching of the Gospel of our Lord Jesus Christ. But that which of all doctrines shocked and disgusted me most was the adoration of the "Host" or wafer in masses and processions.

Such were the reasons that impelled me to leave the Roman Catholic Church. I had no other object in view but to save my soul, and I have no other object than to bring other Catholics out of that church that they might become Christians.

J. G. MOTTE.

NEW YORK, March 18, 1889.

A Voice From California.

DR. Aberigli Mackay, of Paris, has been lecturing and preaching for three months in San Francisco and the neighboring towns. In a lecture on the "Old Catholic Movement in Europe and the United States," he spoke of THE CONVERTED CATHOLIC as follows:

"Any one wishing full information concerning the advance of ultramontaniam in the United States and Canada, and also concerning the exodus of priests and lay people, which is going on steadily from month to month and from year to year here, as well as in Europe, has only to order Father O'Connor's CONVERTED CATHOLIC, published at 60 Bible House, New York. The price is one dollar per annum, which can hardly defray the cost of paper and printing. Father O'Connor's work is not connected with any denomination. His chief employment is welcoming and assisting brother converts from the thralldom of the Papacy, whether priests or lay people, editing his magazine which, to me, is one of the most interesting publications of our time, and preaching the simple Gospel every Sunday evening in Masonic Temple, to congregations which include many Romanists."

Dr. Aberigh Mackay's lectures in two of the principal churches in San Francisco, as well as in Berkeley, San Mateo, San Jose, and Oakland, have awakened the wrath of Father Calzia, S. J., of San Jose, who comes out in the San Jose *Daily Mercury* of March 7, with an attempt to answer "what was from beginning to end but a tissue of clumsy falsehoods, and an outrageous ungentlemanly tirade against Jesuits, priests and Popes," exhibiting "complete and utter ignorance of all

church history." First falsehood:—"He begins his glorious exhibition of ignorance," writes Father Calzia, "by stating that in the sixth century the Pope of Rome claimed dominion over the whole Christian Church. If Mr. Aberigh Mackay had even glanced at an ecclesiastical history he ought to know that the Pope of Rome began to claim and exercise authority over the whole Church of Christ, not only from the sixth century, but from the very beginning of that long, uninterrupted, undeniable series of Popes which began with St. Peter, and still continues to our own days in the person of Leo XIII. gloriously reigning."

On the latter part of "that long, uninterrupted, undeniable series of Popes," the following paragraph from the London *Church Times* of December 21, 1888 (edited, it is generally believed, by the learned Dr. Littledale), throws a light which may be new to Father Calzia, S. J:

"There is complete historical and canonical certainty that Alexander VI. totally destroyed the Papal succession by voiding the Electoral College through simony; so that, seeing not only he himself, but also his predecessor, Innocent VIII., and his successor, Julius II., were simoniacally elected, it is *absolutely certain* that no true and valid Pope has sat since the year 1484; because every cardinal, at the date of the death of Julius II., had been created by one or the other of these false Popes. And so Leo XIII. is no more a lawful Pope of Rome at this moment than he is Emperor of China; nor does any machinery exist in the Roman Church for curing this radical flaw which vitiates the whole party."

Romanism a Colossal Lie.

After the withdrawal of Canon Ffoulkes, the English divine, from the Roman Church in 1870, he preached a series of sermons in St. Augustine's Church, Queen's Gate, London, which were afterwards published, with the title "Difficulties of the Day, and How to Meet Them." From the sermon on "Roman Catholic Unity" we take the following:

"Whether we will or not we have this Roman question forced upon us; and as I happen to have faced it myself in more ways than one, you will scarcely, perhaps, be surprised at my feeling imperatively called upon to simplify the difficulties involved in it to the best of my power for all who hear me; the more so as to the eye few things ever presented a more imposing exterior or solid surface. . . . I have occupied the greater part of my life in the study of ecclesiastical history; first as a member of the Church of England, then as a member of the Roman Communion; and the deliberate conviction to which I was constrained to come, while yet a member of the Roman Catholic body, was this: That if ever there was a system that deserved to have the words 'man-slayer' and 'liar' branded on the most conspicuous part of it in indelible characters, it is the existing system of the Roman Church.

"What, you will ask, were the arguments that repelled me from the Roman Church? Gradually the conviction dawned upon me that this wondrous system, such as it exists in our day, was a colossal lie; a gigantic fraud; a super-human imposture; the most artistically contrived take-in for general credence, for lasting hold, for specious appearances ever palmed up-

on mankind. Don't suppose that I arrived, or could have arrived, at such a conclusion at once; all my tenderest feelings recoiled from it. . . . I say then of the Roman system, that it is an agglomeration of lies, because, in their combination, they are Satan's rather than man's work; a tissue literally super-human. Where truth ends, and where falsehood begins, it is often impossible to define; one is so dovetailed into the other; one is rendered so plausible by means of the other that again and again you find yourself baffled in attempting to discriminate between them, and have to rise from the task in despair. . . . The basis of truth in the Roman Church, by a master-piece of artifice, Satan chose for his lies. If there is any character attributed to Satan more than another, it is that of a forger of lies. 'He was a murderer—literally a man-slayer—from the beginning,' says St. John (VIII: 44), 'and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it;' that is, of the lie. There is no lie worth the name that is not based upon some truth, and the more truth it rests upon, the greater will be the lie."

At the CENTENNIAL CELEBRATION of the inauguration of George Washington as President of the United States, to be held in New York, April 30, Archbishop Corrigan will pronounce the benediction. The committee of arrangements thought it due to his position as head of the Roman Catholic Church in the city, not as a mark of respect to the man, for Archbishop Corrigan, the son of a rum-seller of Newark, N. J., is not personally respected even by his own priests who lay any claim to be called decent men.

REFORMED CATHOLIC WORK.

DURING the month of March Father O'Connor preached every Sunday evening at the usual services in Masonic Temple, his discourses being expositions of Biblical doctrine equally good for Protestants and Catholics. Fathers Devare and Motte delivered brief addresses on their experiences in the priesthood and their conversion. It is sweet to hear the clear Christian testimony of those truly converted ex-priests at those meetings.

Sunday evening, March 10, Father O'Connor preached, and in the course of his sermon referred to the many English Catholics who were returning to Protestantism. In a previous discourse he had referred to the converts from Rome in the United States, and as regards England he said the outlook there was very hopeful.

More than forty years ago a small company of English people of distinction followed Dr. John Henry Newman, the famous Oxford clergyman, out of the Established Church into the Church of Rome. Most of them have passed away, but a few, like Drs. Newman and Manning, both of whom became cardinals of the Roman Church, still survive. Many of the young Oxford men who became Roman Catholics and priests have returned to the church of their fathers, embittered more or less against that Roman monster that had allured them only to deceive them. Among these may be mentioned Lord Robert Montagu, brother of the Duke of Manchester, who, since his return to Protestantism, has written most scathing denunciations of the Church of Rome as a religious and political power. His latest and

most important work, "The Sower and the Virgin," is a refutation of the doctrines of Mariolatry and Papal Infallibility that has had a marked effect upon the higher classes in England, by deterring many from the consideration of Rome's pretensions and leading others to renounce the false teachings of that Church. Among the clergymen who have returned to Protestantism within the last few years may be mentioned Canon Ffoulkes, Fathers Roberts (Cardinal Manning's nephew), Hutton, Galton, Law (Chaplain to the Duke of Norfolk), Whitehead, Addis, etc. Father Addis was one of the leading scholars in Oxford, and when he became a Roman Catholic was accounted a great prize for Rome. As a priest he labored for ten years at Sydenham, and in conjunction with Mr. Thomas Arnold, brother of Matthew Arnold, and father of Mrs. Humphrey Ward, of "Robert Elsmere" fame, compiled the "Catholic Dictionary," a standard authority on orthodox Romanism, and the only work of the kind in the English language. It is a significant sign of the times that the editors of such an important publication should abandon the Church of Rome a few years after it was issued. Father Addis withdrew only last September; Father Whitehead, who had been a member of the Dominican Order, renounced the Roman Church in November; and every week some priest is following their example.

Some of these former priests have returned to the ministry of the Protestant Episcopal Church. Father Addis is now preaching in an Episcopal Church in Melbourne, Australia, and

others have entered upon secular pursuits. This is also the case with more than twenty priests who, in our day, have withdrawn from the Roman Catholic Church in Scotland.

Among noble ladies who became Roman Catholics not a few have also returned to the Protestant Church. The latest and most distinguished is the celebrated "Nun of Kenmare"—Miss Mary Francis Cusack—whose name is a household word in Ireland and England, and who is equally well-known in this country.

In the United States the field was larger and there would be more and more conversions in the future. A well-known missionary priest writing to the *New York Catholic News* of that week (March 10, 1889), says:

"The Catholic population of the United States, according to an official report, was something over 8,000,000. This is much lower, it seems to me, than what it should be, when we consider not only the natural increase of the Catholic population, but also the large number of Catholic immigrants who come annually to the country. . . . Any man who travels with his eyes open soon discovers numbers of perverts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday schools regularly. In visiting a thriving village which had a population of 600 or 700 souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place, I saw a sign over a shop, and I said to my friend, 'He must be

a Catholic, for he has got a good old Catholic name.' 'He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.'

"Through secret societies, mixed marriages and the want of churches and good Catholic papers many are lost to the faith. As we proceeded on our way we came to a Methodist church. 'At least 200 Catholics,' said my friend, 'attend that church every Sunday evening.'"

This, continued Father O'Connor, was a sign of the times that even the most careless Protestant could not help seeing. It is a rare thing to find a Roman Catholic priest, like this missionary, or Roman Catholic journals, like this paper, admitting the existence of facts that tell the truth against themselves clearly as in this case. Roman Catholics are falling away from the Pope's Church in this country by tens of thousands every year. Many, as this priest admits, are gathered into the various Protestant Churches; many more become careless and indifferent about religion, and it is these that priests who are themselves converted can save from infidelity. The testimony of all writers and observers in France, Italy, Spain, Mexico, and other countries where Popery is supreme, is that infidelity has taken the place of Romanism. This state of things will inevitably occur in the United States if the Christian people of this country will not avail themselves of the present opportunity to give the Gospel to the Roman Catholics. It is easier to convert a Romanist who has some knowledge of Christ and some reverence for religion than to convert an infidel who has been a Catholic.

ST. PATRICK; WHAT HE TAUGHT—NOT ROMANISM.

SUNDAY evening, March 17, 1889, Father O'Connor preached on St. Patrick at the usual Reformed Catholic services in Masonic Temple. Rev. G. W. Chamberlain, of Sao Paulo, Brazil, who has been for thirty years a Presbyterian missionary in that country, and Rev. Dr. Knox, of the German Reformed Seminary, Bloomfield, N. J., were present and took part in the service. Many Roman Catholics were present, as special notices had been issued inviting them to the service. Father O'Connor said: In one discourse, we can only consider the chief points in St. Patrick's life. Writers do not agree as to either the place or time of his birth, whether in Gaul or Scotland, at the end of the fourth century or the beginning of the fifth. But all writers agree that he was neither an Irishman nor a Roman Catholic. In his "Confessions" St. Patrick says, "I had Calphurnius, a deacon, for my father, who was the son of Potitus (or Photius), a priest, who lived in a village of Bonavem, in Todermia; for he had a farm there, where I was captured. I was sixteen years old, but I knew not God, and was led away into captivity by the Irish." It is said he was brought by Melcho, a chieftian who lived in the county Antrim. His occupation was the herding of sheep and cattle on the mountain-side.

He was converted to God, while in slavery, as he tells us in his "Confessions," which are accounted genuine by all historians. "My constant business," he says, "was to feed the flock. There the Lord brought me to a sense of my unbelief, that I might remember my sins, and that I might be converted

with all my heart unto the Lord my God. I was earnest in prayer. The love and fear of God more and more inflamed my heart. My faith increased and my soul was strengthened, so that I said a hundred prayers a day, and almost as many by night. I was not weary, for the Spirit of the Lord was warm in me." He fortunately made his escape, and was joyfully received by his parents. His father was a priest or deacon, and he placed the youth in a school near Tours. It is said that St. Martin, of Tours, was Patrick's uncle. Like St. Paul, Patrick had a vision of a young man who came to him with a letter, on which was written "Vox Hibernacum" (the Irish call). While holding it in his hand he heard a voice saying: "We entreat thee, holy youth, to come and walk among us." He obeyed the call, and carried the Gospel to the Irish. In his "Confessions" there is not the slightest intimation that he was sent there by the Pope. "God directing me, I obeyed no one in coming to Ireland." The people gladly listened to his preaching, and many conversions followed. His teaching was wholly evangelical, and he did not hesitate to denounce the horrid sacrifices offered by the Druidical priests. He established churches and schools in all parts of the Island. In those churches there were none of the peculiarities of Popery, neither masses nor prayers to saints; and the Virgin Mary is not even mentioned in Patrick's writings. He says, "There is no other God except God the Father Almighty, who is without beginning, and from whom is every beginning, upholding all things; and

that we make known his Son Jesus Christ, who was before the beginning of the world, spiritually with the Father, through whom everything visible and invisible was made; and being made man and having died, was received into heaven with the Father, and to him is given all power, above every name that is in heaven or on earth, or that is beneath, that every tongue may confess that Jesus is the Lord God, in whom we believe and for whose coming we are waiting; who will also make those who believe and are obedient, to become the sons of God the Father, and joint heirs with Christ, whom we confess and adore, one God, in the Trinity of the sacred name." Quotations from his "Confessions" could be multiplied showing forth his faith—that which was taught by Christ Himself, preached by the Apostles, and believed by all Christians even to the present day. And that faith—the faith of Christ, of the Apostles, of Patrick, of all Christians—shall last while the Bible continues to be the Word of God to man, and while the Spirit of God shall bear witness with the spirit of man that believers in the Father, Son, and Holy Ghost are the children of God.

Father O'Connor cut his discourse short in order to introduce Rev. Dr. Chamberlain, who told of the great work that is being done among the Roman Catholics of Brazil. Doctor Chamberlain is a great missionary and a most entertaining speaker. Many incidents were told and many illustrations given of the gross superstitions of the Roman Catholic Church in Brazil, and the complete setting aside of the Gospel in the teachings of the Church. Dr. Chamberlain referred to

the story of St. Joseph and the brigand whom he admitted into heaven against the protest of St. Peter, which appeared in *THE CONVERTED CATHOLIC* last year. The Church of Rome was bad everywhere, but it seems to be worse in Brazil than anywhere else. He said the educated, intelligent people of that country, like those of European countries where the Roman Church is dominant, are lapsing into infidelity, while the masses are groveling in the grossest superstitions. The Gospel of Christ alone can lift them up.

Dr. Chamberlain sang some verses of a Portuguese hymn to familiar tunes that all American Christians use in their religious services, and the preaching of the missionaries there, he said, was the same Gospel of the Son of God that has built up Christians in all lands in the way of righteousness. There was a great field of labor for the missionaries in Brazil, and the work there was spreading rapidly. Slavery was abolished last year, and new openings for the Gospel were every day apparent.

After the closing prayer by Dr. Knox, many converted Catholics and some Roman Catholics who had attended the service for the first time congratulated Dr. Chamberlain on the great work he and his brethren were doing in Brazil, and this great missionary congratulated them on the work they were doing in New York, and the good influences that were sure to result from such a meeting as the present. He referred to *THE CONVERTED CATHOLIC* in terms of praise for the manner in which it was conducted and the good it was accomplishing. He was especially pleased that the Roman Catholics present*promised to come again.

Roman Argument vs. Roman Doctrine.

BY H. M. BURDETT, COUNSELLOR-AT-LAW,
NEW YORK CITY.

There is a work approved March 30, 1865, by John, Archbishop of New York, entitled "Lives and Times of the Roman Pontiffs."

In the life of Adrian VI. vol. I, page 707, is found the following:

"This Pope ranks among the ecclesiastical writers by his commentaries upon the book of Sentences, Paris, folio 1512. This book, first printed when he was professor at Louvain, was reprinted without the author's sanction when he was at the head of Christendom. In it one proposition is that *the Pope can err even in what concerns the faith* (Folio 1, page 55), a proposition which proves nothing in favor of the Protestants, though they often repeat it in their attacks upon the infallibility of the sovereign pontiff, as it may be understood of the private opinions of the Popes, and not be essentially applicable to their solemn decisions, still less to their decrees accepted by the body of the bishops. Adrian on the throne retracted the censurable opinions contained in this book"

The last sentence in the citation is presumably untrue if it refers to the italicized proposition above. The citation, as a whole, assumes three distinct classes of Papal lucubrations—a private opinion, a solemn decision, and a decree accepted by the body of the bishops.

It is hardly necessary to distinguish the first two. Of course the Roman bishop might have a private opinion before he formulated it into a solemn

decision. Whether they agreed or not could be known to him alone. But once the solemn decision is made he cannot have a private opinion differing from it. At least it is uncharitable to suppose the bishop of Rome would give out to be believed by all Popedom what he does not believe himself.

The third species of lucubration receives some light from the proceedings of the Vatican Council (1870). That portion of the Decree of Infallibility, found at page 172 of the authorized "Acta et Decreta Concilii Vaticani" Rome, 1872, is as follows:

"That the Roman Pontiff—when he speaks *ex cathedra*, i. e. when, in his position of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine of faith and morals to be held by the universal Church by divine aid promised him in blessed Peter—acts with that infallibility with which the Redeemer wished his Church instructed when defining a doctrine of faith and morals; and, therefore, that the definitions of the said Roman pontiff are, of themselves, and not from the consent of the Church, irreformable."

From this it is clear that the third species of Papal lucubration never can exist.

This takes us back to the first two. If we assume, as we must, that the Pope believes in his own solemn decisions we are, as before shown, limited to his private opinions before they are formulated into solemn decisions.

Would it not take a Jesuit to maintain that it was this Adrian meant when he wrote "the Pope can err even in what concerns the faith?" If Adrian could err as a priest, why could he not err as Pope?

 CONVERTS FROM ROME.

THE Montreal French paper, *L'Aurore*, of March 7, says: "An old lady, 90 years of age, a cousin of Daniel O'Connell, has abjured the Roman Catholic religion." Who is the old lady, and where did she abjure the Roman Catholic religion? Daniel O'Connell, the Irish Liberator, was a great man, and his relatives are more or less distinguished people. The renunciation of Romanism by one of the family is an event worth recording.

Rev. F. D. Parent, agent of the Connecticut Bible Society, in a letter to the *Franco-American Methodist*, Woonsocket, R. I., March 6, 1889, gives an interesting account of the conversion of a Roman Catholic lady, Mrs. James Bigelow. He says:

"Our method of work as agents of the Bible Society is to go through the towns and villages, visiting from house to house, selling or giving Bibles wherever we can, also praying and holding religious services wherever invited to do so. Much good is accomplished in this way of which we are unaware, but others come and reap the fruit of our labor. For a few weeks past I have been laboring in the villages of West Thompson, Mechanicville and vicinity, the guest of Mr. James Bigelow. When I first called at their home Mrs. Bigelow was a Roman Catholic, but after she had heard the Gospel, the Lord opened her eyes to the errors of the Church of Rome. On Sunday, February 10, at her request, I accompanied her to the Roman Catholic Church. The priest seemed to be annoyed at our presence, and he referred to some rotten branches of the Roman Catholic tree that were falling off. The same

day Mrs. Bigelow, who felt that his words applied to her, sent him word to take her name off the roll of the church. On Tuesday she sent her prayer beads to her sister, saying she had no further use for them, and on Friday she burned her scapular before her husband, thus cutting loose from all her idols.

"Mrs. Bigelow is not ashamed of her profession, but wishes her name to be known, so that all her former friends may be informed of the choice she has made. She is the daughter of Francois Lambert, a French Canadian, and is married to Mr. James Bigelow, a Protestant. They now purpose to live together in unity of faith as well as of heart. F. D. PARENT."

* * *

The death is announced of a great Frenchman and a great Christian, Mr. Rosseen Saint-Hilaire, at the age of eighty-seven. He was professor of ancient history at the Sorbonne, and the author of a history of Spain. Brought up a Roman Catholic, he became a Deist, but embraced Christianity forty years ago through failing to find any solace in Deism on the death of his wife and child.

* * *

LAS CRUCES, NEW MEXICO, March 1.

DEAR BROTHER O'CONNOR:—I am delighted with your good magazine. We have at El Paso a former priest, a D. D., LL.D., and M. D., who has been preaching the Gospel for over four years. His name is Rev. Alexander Marchand. We have another priest who recently broke away from the Church of Rome—Rev. A. Navet, of Pena Blanca.

If you would like some samples of the superstitions of Rome in this country, please let me know and I will write them up for you. Yours in Christ,

THOMAS M. HARWOOD,
Editor of *El Metodista*.

[We shall be glad to publish brief articles from Brother Harwood. But we warn him that the superstitions in New Mexico can be duplicated in New York. The religion of the Pope is the same everywhere; *semper eadem* is its motto.]

LA CRESCENT, MINN. Feb. 4, 1889.

DEAR BROTHER:—My wife thinks THE CONVERTED CATHOLIC does not come often enough; and when it comes I have to sit down and read it all through. Mrs. L. received two copies last year, and sent one of them to a village where there are many Roman Catholics. I attended our quarterly meeting there a few weeks ago and learned from one of our members that the magazine was doing a good work, as several families had left the Roman Catholic Church and joined the Episcopal Church. I send my numbers to a French Catholic, and he sends them to other French Catholics near La Crosse, Wis., in the hope that they will do good. May the Lord bless your labors, and that many more may be gathered into the fold of Christ, is my prayer.

J. T.

ARGO, COLORADO, Dec. 4, 1888.

DEAR SIR:—I have fought Romanism with her own weapons for forty years, but by experience I found that such methods did not work for people's good, and now I have taken the weapons of Jesus—sympathy and love—and they make their way by the power of the Holy Spirit to the heart. My

mother often told me I would get killed, but the God of Abraham, Isaac and Jacob, has taken care of me to the present time. I lived many years in Canada, near Niagara Falls, where I kept store, and had abundant opportunities to talk with Roman Catholics. I remember one young woman who used to trade with me, with whom I used to talk about Jesus and His love. When she was taken ill she sent for me to pray and sing to her, and though her sister would rather see the devil in the house, I used to visit her regularly. The last visit I paid her I sang, "Heaven is My Home," and the poor thing, though dying, would roll her head on the pillow to keep time. She passed away trusting in that Saviour to whom we had so often prayed.

I shall pass around THE CONVERTED CATHOLIC among the Roman Catholics, and some of them are ready to listen to my words. I pray that God by the power of the Holy Spirit may imprint the truth on their hearts. J. B.

HOMESTEAD PA., Feb. 4, 1889.

DEAR BROTHER O'CONNOR:—Your CONVERTED CATHOLIC has been a welcome visitor not only to myself but to all who wish to be enlightened on the errors into which the Church of Rome has fallen. I love to hear of the conversion of my brethren from superstition to the truth of God, by whose grace they are enabled to come out and confess Christ as their only Saviour.

Like yourself I have been cradled in the lap of error and superstition, and was taught to believe there was no salvation out of the Roman Catholic Church. But for three years and a half, since I left the Church of my

father and mother, I have trusted in the Lord my God for salvation, through my Saviour Jesus Christ. Great has been the change in my life. Where all was dark before, now all is bright and trust in Jesus. I have borne the assaults and sarcasms of those who were my former companions, but I pray for them continually that they also might come to a knowledge of the truth. Yours in Christ, J. DOLAN.

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WATERTOWN, CONN., March 6, 1889.

DEAR SIR:—As you and I see light from the same lamp, which is Christ our Lord, and many more are coming to Him, I wish you great success in your work. I was a Roman Catholic, but, thank God, I left the Church of Rome many years ago. I read your magazine with the greatest interest, and lend it around where it will do good. Last year a lady sent it to me, and I hope it will be continued this year. I am a poor man with a family of five children. I would willingly help you in your good work if I could.

J. H. H.

[Of course the magazine will continue to be sent to that good brother and his five children; and from its perusal we have no doubt they will grow up good Christians, valiant defenders of the Protestant religion and sturdy opponents of the Pope of Rome. Ed.]

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BOSTON, Feb. 14th, 1889.

DEAR BROTHER O'CONNOR:—It does my soul good to read *THE CONVERTED CATHOLIC*. It is not large, but it's like all the good things that come done up in small parcels. It is full of power and of the Holy Ghost; it stands next to my Bible, and like it I must have it. It gives me something that I have

longed for these many years. Oh, how my heart has gone out toward those much abused and humbugged people—gone out in love, not hatred. Oh, how I long for them to know the true Christ, who is their only Mediator. And bless the Lord, he has heard my prayers and answered them. He sent me to Brother Deming's church, which is doing more for these unfortunate people than any three in Boston; not a week goes by without our receiving converts from Rome. Pray for us, my brother, we need the prayers of all Christians. And my prayer is that He will awaken every Christian in this country to greater longings for souls.

On Sunday last a number of converted Catholics gave us their experiences; they all told the same story about their longing for something that they could never obtain from the Church of Rome. They longed for the true Christ, but the priest stood between them and their only Mediator. When longing for that something that they did not have they would go to confession, receive absolution from the priest, and always go away disappointed. But when they found Christ, their dear Lord, it satisfied their longings, and now they cannot and will not rest until God in all His power and love shall bring them into fellowship with Jesus Christ and His people.

Yours in the Lord, N. F. T.

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DES MOINES, IA, March 1, 1889.

DEAR BROTHER:—I like your magazine very much. I am also a convert from the Church of Rome. No more superstition for me. I believe my sins are forgiven through the blood of Jesus and stand in the liberty wherewith Christ has made me free. L. S. K.

A PRIEST'S INQUIRY CONCERNING THE GRACE OF GOD.

BY REV. GEO. C. NEEDHAM.

CHAPTER VI.

A CRISIS AT HAND.

The priest looked intently at the title of the first tract he had picked up. It startled him; he feared it, and yet wished to read it. But dare he do so? He would not allow to himself that he was in the least superstitious, yet the innocent paper in his hand produced a strange mental impression; an unknown dread of the future; an expectation of bad news—perhaps death; his own death? He called it a presentiment. If he defied “the warning,” and read the tract, perhaps his doom was irrevocably sealed. But what that expected doom was he could not divine. The tract looked innocent enough, but its title alarmed him. Was he ready for its full meaning in his then present state of mind? He looked at it again and thought, would God preserve him from all evil if he read it? Had he not full freedom from the fear of devils, and the fear of man, or shall he be the slave of what may prove but a mental hallucination? Such questions intruded themselves upon him. Suddenly, like a frightened child, he rushed to his door and locked it, then dropped on his knees and offered the first extemporaneous prayer of his life. His supplications were fervent, his petitions urgent. He besought God the Father of all to show him mercy for Christ's sake; to teach him the true gospel—“the Gospel of the grace of God”—to give him peace in his soul. And he prayed for courage to carry out his sense of right wherever the right would carry him.

After this outpouring of his heart to God he felt greatly comforted. Nor was he alarmed that he now remembered he had offered no petition to the blessed Virgin, nor to any saint in the calendar. It was not that he had purposely omitted this former important duty, but that the agony which gave birth to that prayer could not take other than God as his helper—God the Father, Son, and Holy Ghost. Soothed and strengthened he took the tract and read it fearlessly to the end. That tract had a message for him; by its means the crisis was fully reached. How wonderful are the dealings of God in the history of human souls. His ways are indeed past finding out. The results achieved within the heart of Father Flynn by the little silent messenger in addition to what he had heard are in other cases reached by labored argument, diligent study, close reasoning and generous reading of church history. His deeply rooted prejudices were pulled out like the weeds when the ground is moist after rain; his false ideas of sin, its punishment and pardon; his perverted views of God, pagan and blasphemous, vanished as the mists before the shining sun. The Gospel came to him not in word only, but in power and in the Holy Ghost. The document so potent and so precious to his soul I here subjoin:

THE ALL-CLEANSING BLOOD.

“Without shedding of blood is no remission.”—Heb. ix: 22.

“The Blood of Jesus Christ His Son cleanseth us from all sin.”—1 John 1: 7.

ROMAN CATHOLIC FRIENDS:—"That Blood! That precious Blood! It cleanseth from all sin." These words I heard repeated with intense earnestness one morning when, in answer to a hasty summons, I entered the house of a dying carpenter. Death was stamped upon his face, from which the perspiration was streaming. He knew that he was dying, and was evidently clinging to the Lord Jesus Christ as his only hope.

Shortly after I took leave he died, having solemnly warned his friends to flee from the wrath to come ere it was too late and, pointing them to the Lord Jesus Christ as the Saviour of sinners, expressed a hope that they would meet him in heaven.

Almost his last words were—"O that precious Blood! it cleanseth us from all sin!"

So may you, if you truly desire it, have your sins pardoned, if you only take with the soul's hand (which is faith) the Blood-bought pardon offered by God in His Word to hell-deserving sinners. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1: 18. Do you ask—When! I reply—Now. The moment you trust to the precious Blood; for "He that believeth on the Son hath everlasting life."—John III: 36.

This was well illustrated in the case of a dying girl: Sister, she said, please get the Bible, and read for me that passage about the Blood which cleanseth from sin; for I am afraid that some of my sins are too great to be forgiven. Do look whether it says "all sin," or only "sin," for I don't remember.

Yes, replied her sister, these are the exact words—"The Blood of Jesus Christ His Son cleanseth us from 'all' sin."—1 John 1: 17. O that is sweet! That is delightful! said the dying girl; for now there is pardon for "all" my sins.

In Leviticus XVIII: 5-11, we learn the true meaning of the blood—"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls. So that when a lamb or other animal was offered up as a sacrifice, and its blood shed, he who bought it signified that he deserved the death which was inflicted upon the victim; and when its blood was sprinkled, death, as it were, passed upon him by imputation, and he was accounted as one who had already endured the penalty in the person of his substitute."

Of course, these sacrifices were only "shadows of good things to come"—Hebrew x: 1—for as the Apostle reasons, "It is not possible that the blood of bulls and of goats should take away sins."—Hebrews x: 4. All these sacrifices were imperfect and, therefore, were continually repeated, pointing us to the one perfect offering of the Son of God. St. Paul points out that the repetition of an offering proves a weakness and inefficiency. What effects, then, can we attribute to the offering of the mass which, as all Roman Catholics know, has to be repeated hundreds of times for the deliverance of even one soul from a mere temporal penalty?

In order rightly to understand the Atonement made by our Lord we must remember that an offence is aggravated according to the rank of the person against whom it is committed. Man's offence—not being against a finite be-

ing like himself—but against God, who is an Infinite Being, nothing less than an infinite punishment can satisfy justice. Now, it is evident that no being in the universe could possibly endure the awful penalty due to millions of sinful creatures but the Son of God Himself; for we read, “Who His own Self bare our sins in His own body on the tree.”—1 Peter II: 24. “We are satisfied through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God. . . . For by one offering He hath perfected forever them that are sanctified.”—Hebrews x: 10, 11, 12, 14.

Mark how completely this excludes the Roman Catholic sacrifices of the mass, for if St. Paul says that the one offering of Jesus the Christ on the cross perfected His people, what room is there for the daily or weekly repetition of this sacrifice by priests on earth?

Believing this good news, the sinner “beholds the Lamb of God which taketh away the sins of the world”—John I: 29—and is looked upon by God as if he had himself satisfied all the claims of that law which is holy, just and good.

I once asked an old woman—Are your sins pardoned? I cannot say that they are, she replied. Do you know that you are a lost sinner? I continued. Yes; I learned that when I was twenty years of age, and since then I have been very anxious about my soul.

Then if you are willing to be saved, God is still more willing to save you.

When the jailer at Philippi asked, “What must I do to be saved?” Paul and Silas answered, “Believe on the Lord Jesus Christ and thou shalt be saved.”—Acts xvi: 31. As if they had said—You have nothing to do, Jesus has done it all, and you have only to trust to His finished work.

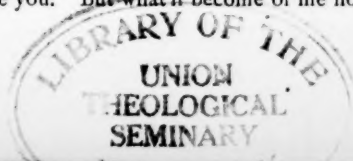
Yes, said the old woman, I know that very well. Where I’m fast is here—Supposing that I should believe to-day, and so have my sins forgiven, I may sin again to-morrow; and if I die before that is forgiven I shall be lost, shall I not?

I saw her difficulty at once, and directed her attention to the verse, “The Blood of Jesus Christ His Son cleanseth us from all sin,” asking her to look well at the word “cleanseth.”

Notice, I said, it is not “has cleansed,” nor will “cleanse,” but “cleanseth;” because, as the rivers which run through our large towns are continually carrying their filth into the ocean, so the Blood of Christ once applied by faith to a guilty soul is daily bearing away its sins; for as saving faith is not an occasional act, but a continual trust, so the cleansing is a continual washing.

Here the old woman exclaimed with delight—O, now I see it all! that’s just what I’ve been short of all these years!

Soon as the priest finished the reading of this tract he gave vent to his feelings in a low, long whistle, while two horns of a dilemma rose to view. “Be the powers,” said he, “I’m in a purty fix. I dare not allow to meself that this tract is heretical in its teaching. I feel the truth of it beyond any question. I *know* ’tis gospel truth. But what’ll become of me now? Can



I stifle me conscience, dishonor me manhood, and cast away me self-respect by turning me back on the way of life which, like a path of silvery light, lies before me leading to the Paradise of God? If I continue saying masses, hearing confessions, imposing penances, and giving absolutions, which the Lord knows I have no power to give, I'll be worse than Judas selling me Saviour for a few years in the priestly office. But if I should even hint the good news that "the precious Blood of Christ" is sufficient to procure absolution for every penitent, there would be a ruction, and the whole Jesuit pack would hunt me out of house and home." Then, looking upward with clasped hands, the anxious man prayed, "Blessed Jesus, help me now in the hour of my perplexity; befriend me in the hour of my great need. I want to do Thy will; how can I find out what it is; please tell me, and make me ready to obey it and fulfil it. Amen."

[TO BE CONTINUED.]

The Nun of Kenmare.

By REV. W. R. GORDON, D.D.

This handsome book is a 12 mo. of 558 pages, with a portrait of the authoress in the full fantastic dress of her order. Thus she appears as a devout Roman Catholic filling her volume with matter especially interesting to her Celtic countrymen of like faith.

She had spent her own private fortune and, in spite of infirm health, used strenuous efforts for the good of the poor of Ireland, the land of her birth. Notwithstanding all, she is compelled to record the result of a sad experience in these words: "The custom of persecuting any who tries to do a good work of one kind in the

Roman Catholic Church is so universal that it is looked on as something which must be." (Page 348.)

This is a strange exhibit for the only true religion upon the face of the earth, as claimed by the Pope and his oligarchy, and that by one who shows herself to have been a favorite of Pius IX.; but the book carries with it resistless evidence of its own truthfulness, and of the most execrable treachery and hypocrisy of Roman Catholic bishops in such a way as to show the hierarchy of the "Holy Church" fairly delineated by the description of Christ to the malignant Pharisees. "Ye are of your father, the devil, and the lusts of your father ye will do." John 8: 44.

Let it be remembered that this exposure is not the material of "Protestant lies," but the burning brand of truth applied by one who proved herself a devout Roman Catholic of an honest, earnest, but misguided mind; a "Beloved Daughter of Christ," so addressed in "The Apostolic Letter of Pope Pius IX. to Sister M. Francis Clare." (Page 500.)

This lady advanced the interests of the Roman Catholic Church, and is, therefore, entitled to the confidence of everyone who belongs to its laity. She has published several books which have all received the approbation of the highest authority, and so valuable was one thought to be that it was "pirated by a New York priest." She is a lady of fine education and noble national instincts, and has suffered greatly in the cause of the poor by bishops and priests who persecuted her for no other reason than that she was superior to them in all the qualities that elevate human nature.

DISTINCTION BETWEEN POPERY AND THE PAPACY.*

BY REV. J. A. WYLIE, L.L. D., EDINBURGH, SCOTLAND.

WE distinguish between Popery and the Papacy, and on just grounds, as we believe Popery is the principle or error which may be defined to be salvation of man, in opposition to the truth of the Gospel, which may be defined—salvation of God. The Papacy is the secular organization by which the principle or error became as it were incarnate.

This organization formed the body in which it dwelt—the framework by which it sought to establish itself and reign in the world.

The political system of Europe, as it has existed for the past thousand years and upwards, has been this framework. The soul that animated this political system was Popery. It was the mind that guided it, and the powerful, though invisible bond that gave it unity. Its head sat upon the seven hills; and there was not a priest in Europe, from the scarlet Cardinals of the Eternal City down to the wandering Capuchin, with his dress of serge and his girdle of rope, nor was there a king in Europe, from the monarchs of France down to the petty dukes of Germany, who was not a part of that system. All strove together with one heart and soul for the same iniquitous object, namely, the exaltation of the priesthood and especially of the high priest of Rome, to the dishonor of the High Priest in the heavens. Such was the Papacy. It was the labor of a million of minds, and the growth of a thousand years.

*From "The Papacy; its History, Dogmas, Genius and Prospects," a new edition, 8vo. bound in cloth, price \$1.25.

For we hold it impossible that the genius of one man, however powerful, could have contrived such a system; nay, we hold it impossible that the intellect of Satan himself, could have conceived beforehand so perfect and so comprehensive a scheme as it is. The entire plan, order, and government of the kingdom of heaven, that is, the Church, were sketched out from the beginning, and revealed in the New Testament. Thus, when the Apostles began to build, they knew both how their work was to proceed, and to what it was to grow. But the author of the Papacy acted strictly on the development theory. The general outline of his system he plagiarised manifestly from the Scripture revelation of the gospel kingdom.

It is equally manifest, that the more fundamental principles of his scheme he obtained by a process of perversion; that is, he made counterfeits of gospel doctrines and on these proceeded to build. But as the work went on, he introduced novelties both of principle and of form according as the spirit of the age and the circumstances of the times allowed or suggested. With a rare genius, the exigencies of the times were ever understood, and the modifications and amendments which they required were executed at the proper moment and in the happiest way.

Working in this manner, Satan at last produced his masterpiece—the Papacy. Popery is a counterfeit of Christianity, a most elaborate and skilfully contriven counterfeit—a counterfeit in which the form is faithfully preserved,

the spirit utterly extinguished, and the end completely inverted. This counterfeit Church has its own high priest—the Pope—who blasphemes the royal priesthood of Christ, by assuming his office, when he pretends to be Lord of the conscience, Lord of the Church, and Lord of the world; and by assuming his names, when he calls himself “the Light of the World,” “the King of Glory,” “the Lion of the tribe of Judah,” Christ’s Vicar and God’s Vicegerent.

This counterfeit Church has, too, its sacrifice—the mass—which blasphemes the sacrifice of Christ, by virtually teaching its inefficiency, and needing to be repeated, as is done when Christ’s very body and blood are again offered in sacrifice by the hands of the priests of Rome for the sins of both the living and the dead. This Church has, moreover, its Bible, which is tradition, which blasphemes the very Word of God, by virtually teaching its insufficiency of it. It has its mediators—saints and angels, and especially the Virgin; and thus it blasphemes the one Mediator between God and man.

In fine, it blasphemes the person and the office of the Spirit as the sanctifier, because it teaches that its sacraments can make holy; and it blasphemes God, by teaching that its priests can pardon sin and can release from the obligations of divine law. Thus has Popery counterfeited, and, by counterfeiting, set aside, all that is most vital and valuable in Christianity. It robs Christ of His kingly office, by exalting the Pope to His throne; it robs Him of His priesthood in the sacrifice of the mass; it robs Him of His power as Mediator, by substituting Mary; it

robs Him of His prophetic office, by substituting the teachings of an infallible Church; it robs God the Spirit of His peculiar work as the sanctifier, by attributing the power of conferring grace to its own ordinances; and it robs God the Father of His prerogatives, by assuming the power of justifying and pardoning men.

Thus the counterfeit Christianity of Rome is as extensive as the real Christianity of the New Testament. It substitutes other objects of worship, other doctrines, other sacraments; all of which, however, in the letter, have an exact correspondence with the true. The forms of Christianity have been faithfully copied; its realities have been completely set aside and destroyed.

The object of the Papacy is, in brief, to exalt a man, or rather a class of men, to the supreme, undivided, and absolute control of the world and its affairs. So vast a scheme of dominion the genius of Alexander had never dared even for a moment to entertain. The ambition of the Popes far outstripped that of the Cæsars, and looked down with contempt upon their empire as insignificant and narrow. They aspired to be gods upon earth. It was the majesty of the Eternal which they plotted to usurp. Pride can go no higher. Ambition finds nothing beyond for which it may pant. They reigned with equal power over the minds and over the bodies of men. They grasped the reins of secular as well as of ecclesiastical jurisdiction. They made their opinions the standard of all morals, and their wills the standard of law, to the universe. They were not monarchs but divinities.

We do not affirm that this object was definitely proposed by the bishops

of Rome from the outset. Nay, had they but foreseen to what their early departures from the true faith would lead—that the principles which they adopted contained within them the germ of a despotism beneath which the religion and the liberties of the world would lie crushed for ages—they would have stopped short in their career.

It was not till ages had passed away, and numerous usurpations had taken place, that the object of their policy was clearly seen by the pontiffs themselves, though the invisible prompter of that policy had doubtless proposed to gain that end from the first start. But by the time that object came to be clearly understood, all scruple was at an end.

The object surpassed in grandeur all to which man had ever before aspired, and the means brought into operation were vast beyond all former example. A policy unmatched in dissimulation and craft—a sagacity distinguished alike by the largeness of its conceptions and the precision and accuracy of its conclusions—an irresistible energy—a perseverance which no toil could exhaust, which no difficulty could discourage, which no check could turn from its purpose, which made all things give way to it, and which proved itself invincible,—a vast array of physical force when an antagonist appeared whom its other arts could not subdue—lavishing its favors upon its friends with boundless prodigality, and visiting with vengeance equally unbounded its incorrigible enemies—wielding these qualities, the Papacy saw its efforts crowned at last with a success which was as astonishing as it was unprecedented.

Mixed Marriages.

That sturdy Roman Catholic paper, the New York *Freeman's Journal*, recently said that Roman Catholic girls are more willing to marry Protestants than Roman Catholics because of the superior culture and virtue of the former. We have constant evidence of this in the many tender epistles we receive from Protestant young men who are engaged to be married to Roman Catholics, or who are about to form such engagements, and who ask advice as to the best means of "converting" the pretty Papists. It is a delicate subject upon which to give advice, and each case seems to require special treatment. But there are certain general rules that can be applied to all:

1. Do not get married by a priest.
2. Stipulate that the children of the marriage shall be brought up in the Protestant faith.
3. If the young lady should go to confession to her priest, tell her it is not right to answer the questions he may ask her about her married life.
4. Have no secrets from her, and require her to have no secrets from you.
5. Do not allow the priest to interfere in your family affairs. A priest who is a gentleman will not do so, and the other kind of priests—well, a club would be very handy in dealing with such fellows.
6. Keep your wife away from her Roman Catholic relatives as far as possible. The average priest will not scruple to work upon the superstitious fears of your Roman Catholic mother-in-law that her daughter will be eternally lost if she does not come to see him and "attend to her duty" regularly.

On another occasion we shall treat of the "conversion" of Catholic girls.

"AUTOBIOGRAPHY OF THE NUN OF KENMARE."

FOURTH NOTICE.

We doubt if a more damaging, not to say scathing, exposure of the ecclesiastical system of the Romish communion has ever seen the light than that recently written and published by the well-known "Nun of Kenmare." What a fluttering its issue must have caused in the dovescots of the Vatican. The poor Pope must be more chagrined than anybody, for if this record proves anything, it proves to demonstration that the boasted authority over the Roman Catholic world, popularly supposed to be exercised by the "Holy Father," is in reality a sham and a delusion. Romish dignitaries, at least in Ireland and America, seem to snap their fingers at the Pope, and do so as inclination leads them, whatever he may say.

We are by no means disappointed to learn on such good authority as that of the writer of this extraordinary story, that "the conversion of England" to Roman Catholicism hangs fire. Referring to the Catholic revival in England, heralded by the perversion of Newman, Manning and others, she says:

"It is a certain fact that conversions, after the first rush was over, suddenly ceased, and are now few and far between. The mass of the people has never been reached by this movement. All the prayers that were offered for the conversion of England, and they were fervent and multiplied, have been unanswered."

These words ought to inspire Protestant Christians with thankfulness and with hope, while they should nerve to continued and faithful testimony against the hollow imposture with which the Romish hierarchy are seek-

ing to hoodwink and hocus this and other nations. Certainly the "Nun of Kenmare" has supplied Protestant advocates with plenty of effective material wherewith to reveal the inherent rottenness of the system they are fighting; and for this we are grateful to her. If her sorrowful and shameful tale could be read in every family throughout the land, Rome, we should think, might at once say good-bye to its hopes for the coveted "conversion of England."

It is impossible not to feel a certain amount of sympathy with this estimable lady in her persevering struggles to do good work for her fellow-women in the path of service she chose.

The gist of her story is that, in her efforts to succor and elevate her poorer Roman Catholic sisters, she was baffled, thwarted, traduced, maligned, and brutally treated in inconceivable ways by nearly every high ecclesiastic into whose jurisdiction she came. It was the same in Ireland, in America, and to a great extent in England. It is difficult to explain the animosity of the priesthood so universally directed against this high-souled and self-denying, though mistaken worker. We can only account for it on the theory that the possession of such autocratic and absolute authority as that vested in Romish bishops and priests, is essentially and inevitably demoralizing. A few quotations from the book will describe the inner history and character of the system better than any summary we can give:

"The practice of the Inquisition still holds in the Roman Church, as I have found again and again. (Page 8.)

"In many cases Roman Catholic priests and superiors put obedience to themselves in the place of obedience to God. (Page 14.)

"The priest knows what he must suffer if he dares refuse his signature to a declaration which he abhors, and the consequences of refusal are such that few men dare to risk it. (Page 15.)

"I had to learn to my infinite grief that scandals of a most serious kind exist, and exist unproved, which is the real evil. (Page 28.)

"To believe that putting on a religious garb will at once alter the dispositions, tempers, or personal peculiarities is a sad delusion. (Page 34.)

"This very year we have had evidence in the case of Lasserre how influence can be brought on the Pope to make him change the most strongly expressed approvals. All the past history of the Holy See goes to prove the same thing. (Page 44.)

"It is commonly supposed that those who devote themselves to God in a 'religious house' are freer from temptations and trials than persons who live in the world; this is far from being the case. (Page 46.)

"When the superior of a religious house was capable of forging a despatch for the purpose of giving me pain, was it likely that she would hesitate to do any other act of injustice? (Page 149.)

"I was to learn all too soon that neither prudence nor justice, nor the most exact observance of religious discipline would avail where ecclesiastics, who should have been the first to protect a woman and a sister, were determined to ruin her as far as they could do so. (Page 189.)

"It is this unfortunate policy of con-

demning people without allowing them any chance of being heard or of knowing who are their accusers which brings such discredit on the Roman Church. (Page 199.)

"In the Roman Catholic Church the bishop is judge, jury and executioner, and the unhappy being who refuses submission to an injustice may be very sure of scant shrift at a second appeal. (Page 232.)

"Oh sad, oh selfish, oh fatal policy which shields itself under the cloak of religion, but knows not true religion. Avarice and greed have been the ruin of the Church in many lands, and will yet, if God forbids it not, be the ruin of the Church in this country. (Page 386.)

"The Roman Catholic Church points with pride to her charitable institutions, and the world, too often taking such statements at her own valuation, looks on and applauds. But how little of the truth is known. The crushing hand of ecclesiastical despotism stifles every cry of suffering or complaint. . . . Sisterhoods have often succeeded, not because of the help of the Church, but in the face of its determined, and often cruel, opposition." (Page 404.)

We might make other equally outspoken and condemnatory criticisms by one who knows from painful experience of what she writes; but for the present we forbear. Some of the later chapters are most scathing in their denunciation of things that are as far as possible removed from anything in the shape of Christianity. We shall be curious to see how the defenders of the Papacy will meet or treat this powerful and crushing deliverance.—*London Christian*, February 15, 1889.

CORRIGAN'S BLUNDER.

ARCHBISHOP Corrigan is insanely jealous of Cardinal Gibbons' red hat. He wants one also. He has been fishing for it ever since he excommunicated Father McGlynn.

The New York *Mail and Express* has a well informed correspondent in Rome who has exposed the trickery by which Corrigan sought to obtain the much coveted prize. But as the archbishop is very rich he could afford to laugh at such exposure, knowing as he does after many years residence in Rome that anything—from a dispensation to marry one's niece to a cardinal's hat—could be obtained there for money. Fate, however, seems to be against him in this matter, as in all his other efforts to make himself respected by the priests and people of his diocese.

The last week in January Archbishop Corrigan sent a check for \$100 and a letter of sympathy with "the cause of Ireland" to a committee of Roman Catholic politicians who called a meeting in New York to raise funds for the defense of Mr. Parnell in his action against the London *Times*. Eugene Kelly, the banker, read the letter amid great applause, and it was duly published in the daily press. Some one cabled it to Rome, and the Pope immediately dispatched to Corrigan calling him to account for expressing sympathy with the Land League, which he had condemned by two rescripts for its "boycotting" and other unlawful methods.

The sequel is told in the following dispatch from Rome, February 4, 1889:

"The Pope's organ, the *Osservatore Romano*, says that a telegram has been received at the Vatican from Archbishop Corrigan, of New York, in

which he denies that in subscribing to the Parnell defense fund he intended to reflect upon the action of the Pope toward Ireland."

On receipt of the dispatch a reporter of the New York *Herald* called to see Archbishop Corrigan, but as "His Grace" did not appear, Father McDonnell, his secretary, offered the following explanation:

"The cablegram is correct. On Saturday last the archbishop received a cablegram from his agent in Rome stating that it was said there that when he contributed to the Parliamentary defense fund, of which Mr. Eugene Kelly is the head, he had said that the interference of the Holy Father in the affairs of England and Ireland was an impertinence. You can understand that for the archbishop to use such language about any act of the Holy Father would be a grave lack of courtesy, to say the least. And in point of fact the archbishop never said anything of the kind. I cabled a denial of the story to his agent in Rome within half an hour."

"Do you know if the report was published in Rome?"

"I do not. The cablegram said nothing about that."

"Who is the agent you speak of?"

"He is a person who attends to whatever business the archbishop may have in Rome. It is customary for archbishops and bishops to have their agents there, as they have a good deal of business which must be looked after. We have no knowledge of who it was that sent the original report, and it may have come from this city direct or it may have been sent from England. The archbishop denied the interpretation placed upon his letter, and that, I

suppose, is an end of the matter."

If that be "the end of the matter," it is also the end of Corrigan's hopes regarding the red hat—unless he sends his "agent" a big round sum to soothe the Pope's wounded feelings. The Papal rescript condemning "boycotting" and the "plan of campaign" is not obeyed by bishops, priests or people in Ireland, but is treated with silent contempt, and he naturally feels sore over this disregard of his infallible mandate.

But it is interesting to learn that bishops in the United States have agents in Rome to see after their business. Who are the "agents," and what is the "business?" We shall ask our brother, Rev. Dr. McLoy, the converted priest whom we sent to Princeton Seminary last October, to spare time from his studies and tell us. Having been at college in Rome for seven years he is familiar with the methods pursued by the "agents" of bishops and how money is used to cloak over their misdeeds and get them whitewashed at the Vatican.

Is the Roman Church Catholic ?

A short time since there died in the city of New York an honest man, one who spent his days in such a manner as to endear him to a large circle of friends. He was a kind husband, a model father, and an upright citizen. John McGuire was all I write of him, and as the readers of *THE CONVERTED CATHOLIC* well know that he died while in attendance at one of Dr. McGlynn's meetings, the "Holy Office" of the Inquisition declared him a "public sinner," and Archbishop Corrigan refused him Christian burial.

So much for John McGuire and his

case. Now, let us, in our mind's eye, take a trip to the imperial city of Vienna. The Crown Prince Rudolph dies by his own hand. This man, whose whole life, by all accounts, was spent in the indulgence of his passions, was carried in his coffin in state to the Church of the Capuchins, that the fathers of the order might continually offer up the prayers of the church for the repose of his soul. A despatch tells us that "his heart will be deposited under the high altar of one of Catholic churches in Vienna." And all this simply because he is a prince. This man, who led a life of crime, a moral leper, a suicide, is buried with the highest honors of the church. Look at that picture then at this.

John McGuire, a man who led a most exemplary life, and worked hard to support a family that is a credit to him and the community, is to-day refused the offices of the church. One is tempted to say that the motto of the Church of Rome is, "Money covers a multitude of sins."

I hope, Brother O'Connor, that you will put this matter in its true light before your many readers and let them see with clear vision that the laws of the Roman Church are not Catholic in their application. A RESERVED CASE.

[The writer of the above is one of Father McGlynn's most devoted and able followers. He has lost all faith in Romanism, and has told his priest so. Recently, when the latter said to him, "Mr. — I am responsible for your soul," the gentleman replied, "Do not trouble yourself about me, Father, I free you from all responsibility and commit my soul to the God who created me, and the Saviour who died for me."]

THE PUBLIC SCHOOLS AND THEIR ENEMIES.

FATHER MC GLYNN'S ADDRESS IN COOPER UNION, NEW YORK, FEBRUARY 24, 1889.

LADIES AND GENTLEMEN:—My friends, I have been announced to speak to you this evening on our public schools and their enemies.

The American people, for many a day, have very justly looked upon the public schools as the palladium of their liberties and one of the most necessary of conditions for the preservation of the Republic.

Although I am not a very old man, I can remember well how, in my boyhood, the memories of the American Revolution were exceedingly more fresh than they are to-day. The glories of the strife for independence were then apparently very recent history.

To-day, somehow, those events seem very remote. It was a common thing in every city and village to have poles designated as liberty poles, surmounted by the Phrygian Cap, known as the Cap of Liberty. It was not considered bombast to regard this American commonwealth, although then in its boyhood, as in many respects the greatest nation in the world. But to-day, in population, in wealth and in extent of territory, we might, with apparently much greater reason, boast that this is the foremost nation of the world.

I know that there was not a little that might have seemed just enough ridiculous to the inhabitants of elder lands in the youthful enthusiasm of the people of this country a generation or two ago. But wise visitors and observers from other lands could have found very much to admire and but little to criticize in this enthusiastic devotion of the whole people to liberty—in the intense enthusiasm of a whole

nation over the fact in which they rejoice—that here man was free, that here man was independent, that here man enjoyed such opportunities to develop his manhood and to acquire whatsoever he might by the strength of his good right arm, by his skill, by his industry, by his patience and virtue, as nature and the laws of nature would permit.

Here man enjoys opportunities that can be found nowhere else; here manhood is respected—pure, simple, manly manhood—as nowhere else. But it was not merely because of the virtue, the wisdom, and the heroism of the fathers of the country who had planned so wise a constitution as to secure to men, for all time to come, perfectly equal rights. Not a little was due to the wisdom and virtue of the fathers, but still more was due to that providence of God that had placed the American people here on a virgin continent, with apparently boundless resources, with a generosity of climate, with a fertility of soil, and with natural means of exchange in the great rivers and lakes such as were given to few other nations.

We need not censure any shortsightedness in the fathers. We surely cannot find fault with any want of virtue of theirs, but we must remember the maxim that we have received from the wisdom of those who have gone before us—that "Eternal vigilance is the price of liberty."

And I would add that this eternal vigilance itself were vain if it be not guided and prompted by a keen and a lively intelligence. It is vain to watch,

to maintain your liberties, if you know not whence the danger to your liberties come, if you know not who or what manner of foe it is that would undermine your institutions—if you have not a proper idea of what these liberties and rights of yours mean, all your vigilance, all your intense desire to maintain them may readily come to naught. Intelligence, therefore, is a necessary condition for the maintenance of liberty and justice.

By a natural, a wise, a true instinct, the American people from the very beginning have felt it therefore incumbent upon them as a people to promote intelligence. In order to promote intelligence, to make education as far as might be universal, to give to every child of the people opportunities to learn to read, to write, to be able to commune with the storied past, to be able to hear the words of wisdom that are accumulated for us in literature from every land and from every age, to be able to rise out of the mere groove, out of the mere slough in which perhaps our daily lot may be cast, and to remember that we are not merely citizens of this goodly commonwealth of this United States of America, but that we are citizens of the world—that all the words of wisdom that have been spoken, all the great thoughts that have been thought out—all the holy inspirations that have come to men anywhere, everywhere, at any time, are all a part of our magnificent inheritance, since we are not merely citizens of one commonwealth, but are members of one common brotherhood under the Fatherhood of God. It is, therefore, something more than a mere pardonable piece of Fourth of July stilted, bombastic rhetoric to

speak of education and the common schools as the palladium of our liberties; it is the sober, sincere and downright truth.

Education—a general education by which the people shall be able to know what is going on, and shall be taught more and more to do their own thinking—is necessary in order that they shall maintain their rights. A Republican government, a true commonwealth, a true democracy, requires not merely intelligence, but virtue. It is a just law that men who will not cultivate their God-given gifts of intelligence and of will and of affection—men who will not elevate themselves by knowledge and by virtue—men who will not study the moral law and live up to it, and obey it as above all things else—must necessarily be punished for their apostasy; punished for their treason to their own better manhood by being enslaved. . . . What is the use of talking about your men and women who don't know anything. They are largely living in their mere animal nature, and there is much more danger of their being mere animals than if they had large opportunities of communing with the spiritual world and with art. Why, even religion, while its essence consists in knowing God and serving Him, must be ministered to by education. The very Word of God needs to be written, and it needs to be read; and so, even as a necessary means of cultivating the true spirit of religion, we must include education. I believe that general education is conductive to virtue. It is a libel upon human virtue to say that it has to be preserved by ignorance. This is no virtue at all.

It seems almost absurd that any ar-

gument whatever should be necessary to teach men in a republic that general education—an opportunity for all to get the rudiments of an education—should be a matter of course. How should men vote intelligently if they cannot read the name of the candidate they are to vote for? If a man is not able to read and write he should not be allowed to vote. There is nothing so revolutionary in that. It is the law in several of our States.

The public school has got to be peculiarly an American institution, of which we are as a people justly proud. It fosters and promotes the usefulness of the American citizen. Our forefathers wisely believed that money spent in education was a magnificent investment; that the people became more productive, and vice is apt to be lessened among them; that their mechanical industry will be more productive. It is a matter of notoriety that the average American workman is a more productive mechanic than the average mechanic of any other land. Why? Because he is a more educated mechanic. He will produce more in a given time by his mechanism, his mechanical skill and industry, than the average mechanic of any other land. Why? Because he is more intelligent, because his father and mother were more intelligent before him, because he lives and moves and has his being in the midst of an intelligent community. And this is not merely true of men who were born of an old American stock, but it is true of men born in England, Ireland and Scotland, who have become citizens of this commonwealth—who have become free men, as they were not in the land of their nativity.

I now wish to say something of the enemies of the public school. Who are they and why should there be any enemies? There are some old fogies who actually have said that the people really do not want education—meaning that they did not need education, that what the people want is bread and butter, not education; they want somebody to lead and govern them; they are not capable of governing themselves. I have read that kind of thing in European periodicals. I have read the very same thing as coming from American periodicals. I have read in the Jesuit organ, the *Civiltà Cattolica*, published in Italy, an article to the effect that general popular education was all a mistake; that there was a serious danger in it; that the comparative increase, slight as it was, in this century in Italy, was one of the chief causes of all the trouble in Italy.

What were the troubles of Italy? The aspirations of the men of the country—of the thinkers of the country, of the young men, of the ardent, patriotic lovers of their country—for the liberty, the unity and the independence of their country. Is it not a pretty good argument, from the stronghold of the enemy, that education is a good thing for liberty and independence when these learned Jesuits write time and again that one of the chief causes of the troubles of Italy was the unrest and discontent caused by educating thousands and tens of thousand of young men above their condition. What has been the result—the terrible, horrible result of the increase of education in Italy according to this high authority? The result has come about that now there is a great nation; one free and independent. And most of

the good writers of the *Civiltà Cattolica* are still wrapped up in holy horror at the terrible things that have come to Italy in the overthrow of the temporal power of his holiness, the Pope.

The same kind of people, no doubt, would have said that it was a terrible mistake for the thirteen colonies, under the leadership of George Washington, to kick up such a row against the government of His Majesty, King George III. I think I have quoted at least once the actual fact, historically, what one Mgr. Guarandoti, Secretary of the Propaganda, did in the time of Pius VII., when Pope Pius was not merely willing, but eager, through the Propaganda, to give to the British Government the power of vetoing the Catholic bishops over the English and Irish Catholics who were not emancipated. Mgr. Guarandoti, in one of his letters to the English Cabinet Minister, tried to show what an excellent thing it would be to have a proper understanding between King George III., and Pope Pius VII., and went on to say that the Church would always, as she had in the past, inculcate loyalty, obedience and respect for sovereigns, and her influence would be entirely against revolution.

Witness the fact that in the recent unfortunate rebellion in the American colonies against His Majesty it was the Protestant colonies that rebelled, while the Catholic colonies of Canada remained faithful to His Majesty. Between ourselves, after hearing that kind of historical testimony, don't you think we ought to think all the better of a universal education that would make the people less contented with the teaching of the *Civiltà Cattolica*. The

same *Civiltà Cattolica* said that what the people really need and want is bread and the catechism. A noble view to take of humanity. A noble view to take of the possibilities of humanity and the magnificent capacities God has given every one to work out his destiny here—to contribute his part toward that civilization of which we have only so far seen the glimpses of the dawn. How long, how many thousands and tens of thousands of years would it have taken the magnificent centuries of civilization for which we are living to gladden the eyes of men if we waited for these teachers of Jesuitism and dangers of despotism who believe that the mass of men only want bread and the catechism?

Those things were said by the Jesuits in Italy. The same things have been written in this very country in newspapers—organs, so called, of Catholic opinion. There was a man—James A. McMaster—who became a convert to the Catholic Church, and who started out to reform things in the Roman Catholic Church of America. He undertook a big job, but he really carried it out wonderfully well. At an early day he made up his mind that the public schools were all wrong; that the Catholic children would surely go to the devil if they went to the public schools; so he started with his editorial pen to club bishops and priests to get up parochial schools; and that one man, more than any other that God ever afflicted this country with, is responsible for this fanatical cry of the bishops of the Roman Catholic Church against the public schools, and correspondingly in favor of their own little shops, known as parochial schools. I believe it most intensely that even if

there were no public schools in this country there would be exceedingly few parochial schools.

Why? Because these people who believe that the masses of men do not really need education would practice what they preached, and would not think it necessary or advisable even to scold so much as they have to scold about money, and collections, and fairs, and all that, for the raising of money to support their little schools. Why should they, if they believed, as so many of them do, that the people could save their souls better without education—for the less they know the less they will be responsible for.

Some thirty or forty years ago there was very little opposition on the part of any church to the public schools, but with a strange, unreasoning fanaticism they have worked themselves up to the point of thinking that the public schools are a curse to the country—that they are godless and immoral. They have said that it would be better for the children to grow up like savages on the street. Under the guidance of such fanatics, only this side of insanity, priests have goaded themselves, and priests largely have been whipped and cudged by their bishops, and the congregations, still more indifferent, have been scourged and goaded and kicked by their pastors into keeping parochial schools, simply to keep children away from the public schools. Let there be no public schools in this country, and the zeal for parochial schools will instantly abate exceedingly.

At one time the objection to the public schools was that there was too much Protestant religion in them. That, however, is not so common a

complaint now. The more common complaint now is that they are godless schools. That is a beastly calumny against the public schools. It would seem to imply that the public schools teach that there is not any God. Now do they teach that there is not any God? If any public school teacher should dare to say in any sense that there is not a God, wouldn't that public school teacher be very speedily reprimanded or dismissed from that school on the complaint of any child or parent? If there are any people who have any reason to complain of the teaching in the public schools more than any other class they would be the atheists and the agnostics, for the actual fact is that our literature, whether we like it or not, is full of God. All our classics, all our great poets, all our institutions are full of God. While our Constitution has not thought it necessary to approve of God, at the same time all our traditions are full of God. The agnostic who denies the existence of God, if he sends his children to the public schools without saying a word for or against God, will find that his children are believers in God.

Well, what is the real point? The real, true grievance of these Roman ecclesiastics is this: There is not enough of their religion taught in the schools. They desire to have the children under their control in such ways and times and places that, while receiving from their cradle to their adult manhood and womanhood a little education, they shall always be under the dictation of the priest. Not merely must religion be taught to those children at the proper time and places, but it must be taught in the same room, within the same hour or

two, on the same day, by the same person as astronomy and botany, and reading, writing and arithmetic, and English grammar, and all that. It is the desire, on the part of the church, to control absolutely the secular education of the world. Have they the right to do so? I say most emphatically no. The only alternative left for those who do not wish to have their children so educated is to take them away from the public schools. But no other place is provided for them. They must grow up like savages on the streets. Some venerable missionary father, after preaching a revival in one of the churches, said: "Yes, let them grow up like savages on the street rather than go to those godless schools." What a monstrous sentiment coming from an alleged man of God. Are these children to grow up on the streets to be thieves, prostitutes and idlers—to grow up like savages? For what? In order to keep them nominally abreast of the Catholic Church. To prevent what? To prevent them from being proselytes. Surely there is not much danger of their being proselytized in the public schools of New York. Wherever the Catholic population is of any account in numbers there is always a fair proportion, even more than a just proportion, of Catholic teachers in those schools, and there is very little danger that any insult to the religion of that child shall pass unnoticed. There is no longer any person, as a rule, who has a desire to inflict such an insult. When the Catholic people become of such numbers and importance as they have in this country, when they have attained to such respectable political importance as they seem to have

achieved, there is not so much danger that their faith will be insulted; but there is a real danger that the politicians of all religions, or no religions, of all parties, will actually pander to their prejudices because of the supposed political influence of an ecclesiastical machine—of which we have had some practical experience.

This talk about the immorality of the public schools is a brutal, beastly calumny upon the American people. Who are the children that fill these schools? They are your children. Who are the teachers that are filling these schools? They are your daughters, your sisters, your wives, your mothers, your cousins, your flesh and blood. If these schools are schools of wantonness, then you are an utterly debauched, degraded people; you are past salvation. What is the actual fact? It is that probably there is less immorality in the public schools than in these church schools. Why? Because, if for no other reason, than that there is more decency; there is fresher air; there are better rooms; everything is on a larger and more dignified and decent scale; there are fewer pupils to the class; the teachers are better qualified, and are chosen from a much larger constituency of excellently well educated young women and young men. They are paid respectable salaries, so that the position is desirable, and well-bred people of good families are only too glad to accept these positions. These so-called Christian schools are very often a mere sham, a mere pretext and pretence, presided over sometimes by one or two "brothers" whose chief merit, beside that of being Catholics, is their exceeding cheapness—some poor unfortunate

man who, having failed to get a job as a janitor or coal heaver or something of that sort, remembers that he got a little schooling as a boy, and thinks he might set his cap for the position of Catholic teacher. And this man, who could not begin to get himself examined as a teacher in the public schools, finds himself acceptable to the good fathers of the parochial school because he is willing to go for \$20 a month, and it would be as good as a circus if you could, from behind the door, enjoy a specimen of the beautiful Catholic education that is given in some of these schools—the queer sandwiching of bad English, bad grammar and bad pronunciation, with little sketches of the catechism flogged into the children with birch rods and so on, the man being enough of an adept to remember the old text about sparing the rod and spoiling the child.

It is not for me to descend to particulars. I have contented myself with generalities.

I assert that it is a calumny and an outrage to denounce the public schools of America as immoral. It is also an outrage to denounce them as godless. It is simply a miserable pretence to say that the parochial schools are superior in any respect to the public schools. It is a notorious fact that will be cheerfully acknowledged by hundreds of priests who are compelled, not a few of them, in spite of themselves, to get up parochial schools, that the teaching in the parochial schools is altogether inferior to that of the public schools. How could it be otherwise? You will hear an occasional priest unwisely boasting of his school, and he will have the hardihood to say that he is willing to pit the first class of his

school against the first class of any public school in the city or country. He simply doesn't know what he is talking about, or he is talking very rashly.

What shall be the conclusion of all this? If I could reach the mind and the heart of the whole of the American people—if I could reach them as a political and social community—I would say: Cherish your public schools; listen not to their enemies, no matter whence they come. Make them as complete and perfect as you can. Show no favor to any rival system. If you will not exercise the right, if you will not assume the right to forbid rival systems altogether, at least do not be guilty of the incredible folly of nursing and fostering and actually, by appropriations and tax exemptions, encouraging rival systems. The rival systems, as a rule, are promoted by those who are not friendly to your institutions, by those who, educated in foreign lands, or educated here in the spirit of foreign lands, are but half republican or but half democratic. Never be guilty of the folly of dividing your school fund among the various churches and sects. You, in such a case, would be guilty of destroying one of the greatest and most potent instruments for building up and maintaining one great, free, common nationality. And I will go further and say that, so far from favoring these institutions, you should rather discredit them as rivals to your magnificent public school system. Insist that they shall come up to a certain standard of education, which you have the right to expect, or that they shall not exist at all.

Oh, American people, protect the poorest, the weakest of the children of the nation—the children of the poor,

the children of the emigrant—from the cruel injustice that is being done to them by their parents under the coercion of the Church. What is this injustice? They are being deprived of the magnificent advantages of a common school education. They are compelled to do with the utterly inferior so called education that is given in these sham parochial schools. A large part of the zeal for maintaining these separate church schools comes not merely from the narrowness, the bigotry of sectionalism, but it comes also from the clannishness of foreign nationalities that wish to perpetuate themselves here as if in hostility to our American nationality.

Don't be so foolish, oh, American people, as to tolerate such an attempt against the unity of our nation. You have the right—I say you have the duty—to insist that the people of this country, the children born in this country, and those who would exercise the right of suffrage in this country, shall speak the language of the country.

I have quoted elsewhere the actual fact, which I can vouch for on excellent authority, that native-born Americans have had their ears boxed for daring to speak the American language. A native American child in a German parochial school in St. Louis had his ears boxed during the play time for daring to speak English. And, again, a native American was insulted because he had shown some little manly spirit—which is characteristic of the Americans, thank God—and his reverend teacher insulted him by saying in a foreign tongue, *du bist an Amerikaner*. (Thou art an American.) A terrible reproach to a man or a boy in this country. And why?

Because he had shown a little manhood. "Thou art an American." Indeed! He ought to have replied, "Yes, and I thank the Lord I am."

This speech is going to end now with this story, which I think contains a moral which, as you go out, you can apply to yourselves. In a thickly inhabited portion of this city a gentleman, something of a philanthropist, was walking one day when he saw a small boy rushing as if for his life out of the hallway of a tenement house, pursued by an angry man, his father. The man speedily caught him and gave him a terrible beating, whereupon the boy began to cry. The father, having appeased his anger, went back into the house. The philanthropic gentleman then came up and tried to console the boy. He patted him on the back and said, "I'm sorry, my poor little fellow; did he hurt you very much?" "I don't care for the beating," whimpered the boy, "but what vexes me is that I was beaten by a condemned foreigner like that."

FATHER MCGLYNN'S CASE.—We have received many requests for back numbers of THE CONVERTED CATHOLIC containing the reports of Father McGlynn's addresses and lectures. We comply with such requests as best we can, but we have very few single copies left. The bound volumes IV. and V. for 1887 and 1888 contain full accounts of his case—the causes that led to his removal from St. Stephen's Roman Catholic Church (of which he had been pastor for twenty-five years), his excommunication by Archbishop Corrigan and the Pope, and his subsequent course, including his most famous discourses. These volumes are handsomely bound in cloth, price \$1.50 each. Send orders to this office.

Letter from Father Chiniquy.

MONTREAL CANADA, March 7, 1889.

DEAR BROTHER IN CHRIST:—Please forward me the bound volume of your magazine for 1888.

Allow me to congratulate you again for the increasing interest with which month after month your journal presents itself to us. Without exaggeration THE CONVERTED CATHOLIC is the best periodical we have on this continent in reference to the great questions debated and the interesting points connected with the Protestant and Roman Catholic questions of the day.

May the good Master continue to bless you in your faithful efforts to promote His glory is the prayer of Your brother in Christ,

C. CHINIQUY.

Father Chiniquy has entered upon his eighty-first year, and is still as vigorous as most men of sixty. Last year he preached for several weeks in New England with his old time eloquence and powers. Next to Dr. Dollinger he is the oldest converted Catholic priest now fighting the good fight of faith against the false religion of Rome. Last January he celebrated the twenty-fifth anniversary of his marriage. His praise of THE CONVERTED CATHOLIC is praise indeed, for which we devoutly thank God.

Letter from Brother McNamee.

LE SUEUR, MINN., Jan. 29, 1889.

DEAR BROTHER O'CONNOR:—With great pleasure do I look upon the steady advance of THE CONVERTED CATHOLIC and the work which, of all men, you alone are capable of carrying on.

I am still in my first pastorate since

I left the Seminary, and am greatly blessed in my work.

Fraternally yours,

JAMES F. MCNAMEE.

Brother McNamee will be remembered as the young ecclesiastical student who came to us from the Church of Rome eight years ago. For nearly a year he worked with us in the Reformed Catholic movement and established a successful mission in Brooklyn where he was highly respected and greatly beloved. Five years ago he entered Crozer Seminary, Chester, Pa., and from there was called to the Baptist Church, Le Sueur, Minn., where he has built a new church and gathered a large congregation.

Kind Words.

From the Chicago *Free Methodist*, February 27, 1889:

THE CONVERTED CATHOLIC, volume V., neatly bound in cloth, makes an interesting and valuable book of 380 pages. The magazine is published in New York city, by Rev. James A. O'Connor, a converted Roman Catholic priest. The question of the claims, teachings, power and influence of the Roman Church is assuming a grave aspect. No one can be more thoroughly aware of this than the men who have been educated and have lived under the system. And when such men as Father O'Connor and Pastor C. Chiniquy, and such women as Sister M. Francis Clare Cusack, not only renounce their allegiance to the Papal Church, but feel called upon to throw the whole weight of their influence against its unjust practices and unscriptural teachings, it is time that reflecting minds should investigate what these seceders from the Romish communion urge as a justification of their renunciation of the faith which they once defended, and their persistent effort to destroy what they once so ably and conscientiously sustained. Any one who will read the volume before us will find light in this direction. The monthly magazine is \$1.00 per year; bound volumes can be had for \$1.50.